

# Early Days of New Thought Science



By MABEL GIFFORD SHINE

*Author of*

“Here’s Health for You,” “Resurrection  
of Adam and Eve,” “Norman Vrie,”  
“Inner Muscle Culture,” “How to Com-  
mand Money,” “Little Journeys  
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Complement the author

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## Foreword

So many readers of New Thought books know nothing of its origin, it seems useful to collect a few facts of the beginning and early days. This booklet is only a sketch, far from complete, but it gives the main facts of straight New Thought Science before it became confused with all the other forms of mind science.

While Dr. Quimby was the originator and built solid and enduring foundations, each healer and teacher works out their own system to the satisfaction of their own truth-seeing. Truth is not limited; not bound. Truth takes its forms from the human minds through which it manifests.

When men bind themselves to a set of expressions emanating from one human mind, they cannot grow. There can be no progression in any mind until it begins to think for itself. The dawn of New Thought Science was the dawn of freedom for human minds, bound by their heritage of beliefs and opinions from preceding generations. The barred gates are now loosed and swing outward into the light. They will never more be closed.

THE AUTHOR.



# Early Days of New Thought Science

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## The Birth of New Thought Science

In the year 1802, in the town of Lebanon, N. H., was born the man who was destined to give New Thought Science to the world. Two years later his parents moved to Belfast, Maine. Thirty-six years later—1838, a mesmerist visited Belfast, and gave lectures and experiments. Then was sown the seed that was to bear such wondrous fruit. Phineas Parkhurst Quimby was a thinker, and the outcome of his thinking on the phenomenon of mesmerism was that man's mind controls his body; the thoughts determine the body's condition.

The glorious light of a new day dawned—he would apply this law of mind to the healing of sick bodies. This he did with satisfactory results; so satisfactory that he was overwhelmed with patients. His dearest wish was to reduce his discovery to a science, which he at last accomplished. He could teach others the precious Truth that healed. He named it "Mental Science, the Science of Health." He also discovered that absent patients were as readily healed as present ones.

In 1859 he went to Portland. People came here from all over New England to be healed and to study his method. Among his patients were Julius A. Dresser and Mrs. Mary Baker Eddy, and from Julius Dresser and Mrs. Eddy the seeds of the new Science were scattered to the four winds of the earth. Julius

Dresser taught the Science of Health as he had learned it from Dr. Quimby, while Mrs. Eddy worked out a theory of her own and named it "Christian Science."

"Disease," Dr. Quimby says, "is an error of mind, a false belief, not a real thing." But we must suffer so long as we hold to the belief. As soon as a patient was able to accept this truth his cure began."

"What we believe, we create. Man is controlled primarily *not* by physical states, but by his directions of mind."

We hear of the death of a loved one; it makes us ill. We learn that it was a false report, we are cured. False beliefs cause diseases; belief in diseases creates them. Belief in health and happiness creates health and happiness. Life is health and happiness. Anything otherwise is created by man.

Dr. Quimby seldom read a book. Books, he says, are the unproved opinions of men. He sought for the revelation of truth within himself. He agreed with St. John, who says, "The Word (Truth) is the light that lighteth every man that cometh into the world." The light is within us, but we must seek it. Another statement the doctor makes is that "action and reaction are equal. *Thought acts.*" "To be free from death is to be alive in truth. Sin or error is death, and science or wisdom is eternal life."

"All that is seen is the natural man or mind reduced to a state called matter." Matter is the lowest form of life; higher forms operate or act on the lower; mind acts on body. Such as a man's thoughts are so in his body.

About this time there was a wonderful healer in Boston, and at last he made himself famous by healing a woman with a cancer; it was in its last stages and could not be removed without taking the woman's life. These were mostly the cases that came to New Thought healers in those days; patients the doctor had

given up. I am unable to recall the healer's name, (Phelps comes into my mind, but I am not sure), he healed the woman; the cancer dried up and vanished. She advertised him, so did her friends, by telling everybody they met about it. The healer was so overrun with patients that he left Boston and went to Maine, but his fame followed him or got there before he did, and he was overrun with patients there. Wonderful cures have been going on ever since. "Nautilus" and "Unity" have published testimony from people healed of all manner of diseases all these years.

## Personal Recollections of Early Days of New Thought

Mental Science had been growing for some time before it was heard of in the town where I lived. It was in the early eighties that it reached us. We had recently heard of Christian Science, and a few people in the town were practising it. Mrs. Eddy's book, "Science and Health," had been placed in the public library, and some of us read it. It was strange, confusing, most people declared—absurd, but it was wonderful, and the fact that people who practised it, or were treated by some healer were cured of their ills kept the new science in mind; it was a constant subject of conversation.

My mother and myself became greatly interested; a science that healed those whom the doctors failed to cure, was grand. We wished it might be written up in a more plain and simple way; we believed in the possibility of the power of mind over matter. Jesus healed; also His followers; the laws of life that existed in those days must be the same laws of our day.

But the ministers declared that this present day healing was the work of the evil one. We said if Satan was going about healing folks, he must be grow-

ing good, but the ministers said Satan did good works only to lead humans astray and destroy them at last; they asserted that those who were cured would have something worse come upon them, sickness or trouble, or both. And we said, people who are treated by doctors have worse diseases, all kinds of diseases and trouble aplenty. Again, the ministers said it was wicked to use a power to heal the sick, when we did not know whether it was the Lord's will for one who was sick to be cured.

We asked, then why have a doctor?

The doctors themselves declared the science was all bosh, all humbug, all imagination. It might do some good in cases where a patient had disordered nerves and imagined he or she was sick, and of course an optimistic state of mind helped.

Then Mrs. Meader appeared; she presented mind healing to us as a science, plain, simple, reasonable and practical, under the name of Mental Science. She told us about Dr. Quimby and the work of the Dressers, in Boston, and Dr. Marsden, who had classes and supplied type-written sets of his lessons. She suggested that a number of us club together and get the lessons; each one in turn having them to read, and to copy if we wished.

We sent for the lessons and there was great enthusiasm over them, and a laborious time copying them. A club was started and we met and read the lessons and talked and wondered, and hoped, and some were convinced.

Then Mrs. Meader came again. This time she was teaching and healing as well as lecturing; she started a class, and had several patients. In a short time she had cured a woman who had been an invalid for years. This woman became one of the most strenuous workers in the town; her housework, her garden, which she kept full of flowers from spring till fall, her church

work, her many errands of mercy, and her Mental Science practise, kept her hustling day in and day out, and there seemed no limit to her strength.

The next case Mrs. Meader cured was one of my aunts; she, too, had been an invalid for several years. She had no faith in being cured; she thought what the doctors could not do no one could do, and after a treatment she said she could not see that she was any different, but she found out she was stronger, and could work, and was soon doing her housework, sewing, etc.

These two cases confirmed my mother in her faith in Mental Science, and she began to study with Mrs. Meader; she thought she would like to be a healer; she said she had always felt as though she would like to heal people, but never knew what she wanted to be. Mrs. Meader gave a set of typewritten lessons to each student.

I had been an invalid for four years and all who knew me had made up their minds that I never would be "good for anything" again. My mother took me for her first patient, and said if she could cure me she would have faith enough for anything. My invalidism was not of the kind that anyone could attribute to the imagination; a bad throat left a big nerve weak; a nerve that ran close to the heart and caused what appeared to be heart trouble. For a time I could not raise my hand without losing my breath.

Within two weeks I was doing light housework, and later went to a Business College in Boston, studied stenography and became a stenographer.

My mother practised in the town where we lived and in various other towns, with great success. Several of her cures made a great impression in my mind, they seemed so impossible. One of these was the case of an elderly woman who had not been able to walk or to lie down for years. She sent for mother and

told her if she only could get her able to lie down and sleep she would be satisfied. Mother healed the woman so she not only went to bed, but walked about the house and took up her old duties of housework.

One day when mother went to this house, the husband was sitting by the kitchen stove holding an aching tooth to the fire. He called out, "I suppose you couldn't do anything for an ulcerated tooth; I'd give a hundred dollars this minute to have this infernal ache stopped."

Mother went into the kitchen and looked at the tooth; it was dreadfully swollen. She told him it was all the same to Mental Science; it mattered not what the trouble was. In five minutes the ache was gone; even the soreness was gone, and jabbing at the tooth with his finger did not affect it.

Another case was that of a young married woman in the last stages of what was then called "consumption." In those days many violently opposed every kind of mind healing, and a good deal of it had to be carried on secretly; so in this case, the doctor had given up the woman and told her to go to bed and stay there. She had heard of mother and sent for her to see if she would treat her and keep it secret. She was afraid of her husband and her husband's relatives. She said she would give a thousand dollars to be helped enough to be able to keep about the house, even if she could not do anything. "And if you cure me, you will be a rich woman," she said, "for I will advertise you far and wide."

Well, the woman was cured; was able to do all her work; she paid the regular fee, and not a cent over, and instead of advertising mother, she begged her to still keep her cure a secret.

About this time W. F. Evan's books appeared in the library, and were eagerly read. "Primitive Mind Cure," "Divine Law of Cure," and lastly, "Esoteric

Christianity" came out during the seventies and eighties. We formed a club and read Evans for some time.

Magazines began to be heard from: "Unity" from Missouri, was one of the earliest. It started early in the eighties, and is to-day the only survivor of the early magazines. "Mental Science Magazine" and "Mind Cure Journal," edited by Prof. Swarts, of Chicago, was another. "The Bluebird," edited by Fanny M. Harley, winged its joyous way to our town, and was dearly beloved. In 1900 it stretched its wings and turned into "Universal Truth," a standard sized magazine. This magazine was our favorite as long as it was published.

It was during the eighties, too, that we were electrified by the advent of "Wilman's Express," edited and published by Helen Wilmans. It was a four sheet journal, positive, strenuous and stirring. Even those who objected to the style in which it was written, and those who were shocked at her statements that she was sufficient unto herself, and could be all things, and possess all things, that health, youth and perpetual life were hers, success and everything she desired, read her journal because it made them feel strong, and was inspiring. Her books, "The Conquest of Poverty" and the "Conquest of Death" created great discussion. She had a large "absent practise."

"The Express," later changed to "Freedom," was such a success that several other similar journals followed it. One of these was "Nautilus," edited and published by Elizabeth Towne. "Christian" was another; its editor, Thomas J. Sheldon, specializing on saying everything different, which he did, and still does; but he began in the nineties. "Unity" and "Nautilus" are the survivors of the eighties.

The nineties were the banner years for New Thought; magazines and books multiplied; Henry Wood, Horatio Dresser, Helen Van Anderson, Charles

B. Newcomb, were universal favorites. Charles Brodie Patterson, Elizabeth Towne, were widely read. Henry Wood's "Ideal Suggestion through Mental Photography," and his last book, "New Thought Simplified," were great favorites. Also Horatio Dresser's "Power of the Silence," and Newcomb's "All's Right With the World," and "The Discovery of a Lost Trail," and Helen Van Anderson's "The Right Knock," and the "Journal of a Live Woman."

In 1893 came the Columbian Exposition and the Parliament of Religions, which included New Thought and all the old thought that had made its way from the Orient; every ology, osophy and ism was represented.

Charles Brodie Patterson had proposed the name "New Thought" in place of "Mental Science," and now it was suggested that New Thought be made to include all schools of old thought as well. The suggestion was adopted, and great confusion has since existed because of it. Psychology, Theosophy, Occultism, Astrology, Spiritualism, all the schools of the Masters and Adepts in the Old World, were gathered under that name—New Thought—for they said New Thought was only old thought revived. But as the beginning of this article shows New Thought was born in this country and later the fruits of old thought were brought here. Masters and Adepts from the East journeyed here and books were imported.

In ninety-five Annetta Gertrude Dresser published a sketch of Dr. Quimby's life with selections from his manuscripts.

In ninety-seven Ralph Waldo Trine swept the country with his "What All the World's A-Seeking" and "In Tune With the Infinite." His books were so plain, practical, inspiring, and inoffensive that everybody, even the most prejudiced and the most sectarian, read them.

In 1896 Sarah J. Farmer established a Summer school at her home place—Greenacre, Maine. It was open to all, like the Parliament of Religions.

In 1897 "Mind" was published, a standard size magazine, edited by John Emery McLean, and later by Charles Brodie Patterson. "Mind" and the "Metaphysical Magazine," published in ninety-five, were the leading New Thought magazines for some years. The Metaphysical Magazine was edited by Leander Edmund Whipple, and it contained the most advanced thought of the times and the deepest New Thought Science.

The nineties closed gloriously with a convention of "The National Metaphysical League," October 24-26, Boston, Lorimer Hall, Tremont Temple; Charles Brodie Patterson, President. Mr. Patterson was at that time living in Hartford, Conn., and had called a meeting there for the purpose of organizing a League, which was done and resulted in the first New Thought Convention at Boston.

Authors, lecturers, teachers, editors and publishers and students gathered from all over the country. It was a great pleasure to see and hear the authors of our favorite books and contributors of our loved magazines. They meant so much to us; they had opened a new world to us—bright, beautiful, joyous, where all happy things were possible.

My mother, myself and others, from our town attended the second day. There were addresses by Charles Brodie Patterson, Horatio Dresser, Henry Wood, Jane W. Yarnall, Sarah J. Farmer, and others.

At the close of the convention there was a surprise; a reception was given at Young's Hotel; an informal reception, that all of us might meet our loved authors and editors, and speakers. They formed a line and each one of us passed down the line and shook hands with each one of them. Charles Brodie Patterson

at the head and sweet little Anita Trueman at the foot, sparkling and dimpling with happiness. I could hardly turn my eyes away from her, she was only seventeen and spoke by inspiration. When not speaking she was just a joyous young girl; when speaking she was like a mature woman.

Later in the evening there was another surprise; Ella Wheeler Wilcox was presented to us as a New Thought student. We knew of her as a writer of poetry, but had not known that she was a New Thought woman. All who were either authors, editors, publishers, teachers or speakers were personally introduced to her. I had been a writer of stories, but had given it up—though I loved writing stories—because I believed I could be of so much more use in New Thought work. My first book, "Here's Health for You," had recently been published, and so I was one of those to meet her personally. I prized that meeting for it was the only time I ever saw her.

The second Convention was held at New York, in 1900, Rev. R. Heber Newton, President; and the third at St. Louis, in 1904, under the name of the "New Thought Federation," same President.

In 1900 Henry Harrison Brown started his little journal "Now," and also published several books. Charles Brodie Patterson lectured all over the country and crossed the ocean. C. D. Larson launched "Eternal Progress," straightest New Thought Science, and published ideal New Thought books.

In 1901 Dr. J. W. Winkley began the publication of "Practical Ideals," which was of our best Thought magazines. Floyd Wilson wrote "Paths to Power," and several other books. Joseph Stewart sent us "Realization" from Washington.

Nineteen hundred and two brought "Phrenopathy: Rational Mind Cure," edited by Charles Close, from Maine. Horatio Dresser published, beside the "Power

of Silence," eleven other volumes. This same year The Upland Farms Alliance Summer School, near Oscawana station, on the Hudson, was started by Charles Brodie Patterson. Somewhere around here Edgar Wallace published "The Pathfinder." He claimed to have discovered the secret of perpetual life, but he and his journal passed away.

Nineteen hundred and three "Exodus," by Ursula Gestefeld, New York, appeared, and Common Sense Advocate," edited by Eugene Del Mar, Denver. "The Higher Thought," Evelyn Arthur See and Agnes Chester See, Michigan. "Essene," Denver, by J. A. Edgerton and Grace Brown, and "Vitality," by DeVoe. He also published books.

Nineteen hundred and four, "The World's Advance Thought" and "The Universal Republic," Lucy A. Mallory, Portland, Oregon; "Fred Burry's Journal," Toronto, Canada; "Higher Thought," Michigan.

Nineteen hundred and five, Ella Wheeler Wilcox published "The Heart of New Thought."

Larson was publishing books at this time, and James Lane Allen's books were coming from London; also his magazine, "Light of Reason."

Uriel Buchanan published a book that was a great favorite, "Mind's Attainment." "Practical Healing for Mind and Body," by Jane W. Yarnall, was widely read. Hannah Moore Kohaus brought out "Harmony and Divine Science, The Christ Method of Healing," a splendid book. "Lessons in Truth," by Emilie Cady, and other Unity publications were much read. Harry Gaze appeared with his book, "How to Live Forever."

These were the purest New Thought, or Mental Science magazines and books, but with the nineteen hundreds, all New Thought began to be mixed with old thought, and a shoal of magazines and many books came out that were partly New Thought and partly astrology or psychology, or occultism, etc., and most

of the original publications began to do the same, because subscribers were looking for all manner of mysterious and strange revelations. A bookseller could sell a hundred of the occult books to one of New Thought. "Balance" and Stellar Ray published New Thought articles, psychology and astrology for some years. There were others that ran a year, two or three, and vanished.

Early in the nineteen hundreds I was contributing to all of the standard New Thought magazines, a number of the small ones, and also to some others that would accept straight New Thought articles, and all, with one exception, sent copies; a number of them several copies. In this way I kept in touch with the Metaphysical literature of the times. Then for four years I edited a journal, and so had shoals of exchanges; every publication in this line, and later I published and edited a little magazine of my own, principally to advertise my New Thought lessons, and several books I had had published and this kept the exchanges coming. I can testify that I never found anything of practical value in any of these magazines that was not presented in the original New Thought Science publications; there was the same truth, only dressed up in more strange, mysterious and difficult language. The old thought was suited to the old times and the old people; New Thought was the science of our day, written in the language of our day, and best suited to the minds of the American and English people.

New Thought began with the healing of the body by the mind, but now it was teaching the secrets of perpetual youth, and indefinite earthly life, success, financial and otherwise, and the realization of all one's desires. Those who found that the reading of books, listening to lectures, taking courses of lessons, meditating a few minutes daily and repeating a few affirmations did not bring the results sought, began searching

in the labyrinths of theosophy, psychology, occultism, etc., for secrets that held greater power. They expected to find some tremendous magic that would work a presto change result. Of course they were disappointed again, for everything but the one thing needful they exploited, they omitted to live the truth they learned, and neither New Thought nor old thought could do much for them.

Boston at this time was overrun with teachers and lecturers of all kinds, and many clubs and societies, and these magic-seekers literally fell down on their knees and worshipped the "Adepts" and "Masters" who visited the city, and many of them, it was said, were fakers. Anyone who stalked into the city garbed in a robe and turban was welcomed with open arms, and dollars poured into their eager hands.

When everything had been investigated, and the novelty had worn off, the lecturers and teachers emigrated to New York, Chicago, California, Michigan, Denver, and other cities. After that there came a lull; the early days of New Thought might be said to close about 1905. Books and magazines continued to appear and disappear. About 1910 magazines dropped off one after the other, big and little. Mind and the Metaphysical magazines were the last ones to go; the latter ceased after the death of the editor and publisher. "Eternal Progress" remained straight New Thought to the end, the rest mixed other schools of thought to make their magazines sell. The survivors among the New Thought magazines were "Nautilus," now the leading magazine, the "Now" magazine, "Christian and Unity" and a few others published by teachers of various schools, to advertise their lessons and books.

There was an attempt to revive interest in New Thought by organizing the "New Thought National Alliance." New books and magazines appeared. Later, the war paralyzed the country; now it is com-

ing to life again, and the New Thought leaders have organized the "International New Thought Alliance." I have no exchanges now and only know what is going on from the reading of "Nautilus." I find among the lists of speakers and officers a few of those earliest names, but the very earliest have passed away. They still live among us in their books; they laid the firm foundations for the others to build upon, and they inspire the new generation with faith in the principles of thought science. New Thought Science is the hope of the world. It is not only a door of hope, but a door of salvation from sin, sickness and death. Its splendid record of healing still goes on, and we hope the dawn of the day is at hand that will bring to the people of our country freedom to choose the method of treatment which they prefer, whatever it may be, without persecution. Freedom to choose one's religion and freedom to choose one's method of cure, are the rights of every human being. The old days of freedom for a class and compulsion for the mass, are dying, and education is establishing the absolute necessity, equal freedom and equal choice and equal opportunity for all.

New Thought Science is creating a new race of human beings in the world, and they will make a heaven of this earth. It is the good leaven which is working everywhere in the minds of men, inspiring them to desire and work for the better conditions. Conditions that will bring health, freedom, prosperity, perpetual youth, joy, peace, and the conquering of the Last Enemy. The new influx of divine life that has come into this world is shining into the minds of men and lifting them out of the animal and intellectual plane into the higher soul plane where heart and mind are one. With the passing of Intemperance, Lust and Greed, man becomes humane, brotherly, God-like.

The opposers of New Thought Science have been those who did not understand it. No one who understood it could object to it, for it is simply the laws of

life formulated into a practical system for the conserving and increasing of life. Ill health is caused by the mis-use of life, the shutting out of life. Old age is the result of the mis-use, the shutting out of life. Just to the extent that life is shut out, to that extent disintegration goes on, and when continued for years results in the dissolution of the body. Every year of life under the old thought, humans, little by little dissolve their bodies; every year, under New Thought Science they build their bodies better and stronger. How, then, can they grow old or lose their bodies entirely?

Even the material scientists all agree that we have a new body each year, and that there is no natural reason why each body is poorer and weaker than the preceding one; according to nature each new one should be better and stronger. That leaves it with us; if disorder and decay are unnatural, then it is ourselves who created the disorder and decay, and it is up to us to study out the reasons of it and correct them, and permit Nature to carry on its beautiful and wonderful work.

And this is what New Thought Science is doing—pointing out the cause of unnatural conditions and explaining the workings of the natural laws; the laws of body, mind and spirit, the three soul-planes. It is all one life, one law, but manifested in each plane, suitably for the development of the soul-consciousness, from the lesser to the greater, after the manner in which all growth proceeds.

New Thought Science is New Thought Science, independent of every creed and system. Each class of minds take it and clothe it with their own garments, and few people see anything but these garments; hence the confusion as to what New Thought Science is. Most of those professing to be New Thought Scientists, really know nothing of the science; they only see or hear about the results of the practice of

the Science, and seek to learn how to practise and try to produce results. If they produce results they "believe" in the Science; if they fail to produce results, they do not believe in the Science. But if one sees into this Science, sees the laws that govern it, they—know. They believe whether they get results or not; they understand that if they fail it is their fault and not the failure of the laws of life to work.

The laws of life are unchangeable, because God who created them is unchangeable. It is we who change, and we who must change in order to change conditions. And this is what Dr. Quimby discovered for us; and in order to change in any way we must first change our minds—our thoughts. Dr. Quimby used his discovery of this science for restoring health, and we have found that it applies equally to all kinds of conditions. The reason of this is that life is creative, and thought is a condition of life; we grow by our thoughts. It is impossible to change our thoughts or add to them without creating a change in our life—our body, mind environment, affairs. That is the way God creates worlds, "God said." A thought is a spoken word; it may be audible or inaudible to the physical ear, but its result is sure. God, because He is All, creates in an infinite way, man, who is God's creation, creates in a finite way in "the likeness and image."

The man who tries to practice New Thought Science for health, or employs some Healer to practise it for him, and fails, declares there is nothing in it, and turns to remedies. The man who practises for financial success and fails, says there is nothing in it. "If you want anything you have got to get out and hustle and do big business," and so it is with everything they undertake. The trouble is that they do not understand, and so when results are not immediate, their faith fails.

There are two kinds of faith, a blind faith and an understanding faith, both bring results. There is a

class of minds that are only equal to a blind faith, and another class only equal to an understanding faith. Most people have but little faith of either kind, and that is why they do not get satisfactory results. New Thought Science is still in the beginning stage; some of us have a vision of what the world will be and what life will mean when this greatest of Sciences blossoms. The world is waiting now for this blossoming; it is waiting for something greater and better than it has known. When there is a call there is always the answer. Before the call the answer is provided for; "Before they call I will answer." Little seeds of New Thought Science have been planted everywhere in all classes of minds, changing the whole order of things, and now are ready to unfold.

MABEL GIFFORD SHINE.